



**Dominican Province of St. Joseph.** By the Very Reverend Victor Francis O'Daniel, O.P., S.T.M. pp. 481. National Headquarters of the Holy Name Society, New York. \$4.00.

The privilege is rarely given to a historian to publish before his death a book which is a summary of his previous works. It has been granted, however, to the historian of the Dominican Province of St. Joseph. The rise of the American Church and of the Dominican Order in Kentucky and Ohio, for they are almost one and the same, is set forth in the truly historic method which has characterized the author's previous publications. Because of the value of these previous volumes, the Right Reverend Doctor Peter Guilday and Doctor Leo Stock urged and encouraged Father O'Daniel to undertake the present work. In completing it, he has left his brethren a monument whereby he will ever be remembered.

In his latest book, Father O'Daniel places before our eyes the labors of the founder of the Province and his earliest associates. Such noteworthy and memorable Dominican figures as Bishop Edward D. Fenwick, Bishop Richard P. Miles and Fathers Samuel T. Wilson, William Raymond Tuite and Joseph Thomas Jarboe pass before us in review. Then only do we begin to realize the almost insurmountable difficulties which our Founding Fathers had to overcome that this Province might reach its present status.

In the early chapters, accurate accounts of the educational endeavors of our early Fathers in the vicinity of St. Rose and St. Joseph's Priors are presented. We find that the Colleges of St. Thomas Aquinas in Springfield, Kentucky, St. Joseph's in Somerset, Ohio, and St. Thomas of Aquin in Sinsinawa, Wisconsin were inferior to none in their educational standards and in the number of students who attended them. When these institutions had to be closed, a genuine regret was expressed by the parents who had had their children trained by the Sons of St. Dominic. They realized that the institutions could not easily be replaced.

After describing the work of the Fathers in the colleges, the author next notes the spreading of the influence of the Fathers throughout the country and marks the foundation of each priory and

non-formal house as it was established. The accomplishments of Father Samuel Mazzuchelli, O.P., who is known as the "Builder of the West," are described in detail. They fill us with an appreciation of his indefatigable labors in behalf of the Catholics of Michigan, Iowa, Illinois and Wisconsin. His foundation of the Dominican Sisters at Sinsinawa, which is still a flourishing community, guarantees the perpetuity of his memory. Later we are introduced to Father Matthew O'Brien, O.P., whose life has been published under the title, *The American Apostle*. Nor are the heroic labors of our Fathers during the yellow fever epidemics in Memphis passed without mention. Many were the Dominicans who willingly sacrificed their lives in behalf of their fellow men who were suffering from the dread disease.

In the latter part of the history, Father O'Daniel describes the growth of the province during the last fifty years, and treats at length of the labors of Father Charles McKenna, O.P., and of the Fathers Provincial D. J. Meagher, O.P., F. A. Spencer, O.P., and L. F. Kearney, O.P., during whose term of office the Washington House of Studies was built. The final chapter treats of the foundation of the House of Studies, in River Forest, Illinois, Fenwick High School, and Providence College, all of which mark the return of the Friars of the United States to their educational work. Finally, we read of the division of St. Joseph's Province and the foundation of that of St. Albert the Great with its headquarters in River Forest, Illinois.

Without apology, we can wholeheartedly recommend this book not only to our brother Friars but also to all Catholics interested in the history of the Dominican Order. There can be no doubt of Father O'Daniel's status as a historian. His previous labors run into many volumes on special Dominican subjects, and as a consequence frighten the casual reader. But this latest volume is a compact font of the pertinent historical facts about St. Joseph's Province. It restores to contemporary Dominicans the full value of their American heritage. It is, moreover, a tribute to the previous scholarly spirit of Father O'Daniel who taxed his failing strength to produce a work that could not have been produced otherwise.

H.H.

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**Ten Decades of Alms.** By Theodore Roemer, O.F.M.Cap., Ph.D. pp. 322. B. Herder Book Co. \$2.75.

Our present Holy Father appeals to the generosity of American Catholics for aid in his impartial work of charity among the suffering victims of war. Our Bishops point out that the responsibility of sup-

porting Catholic mission work rests largely on our generosity, due to the turbulent condition of the Old World. We Catholics of America owe Europeans an immeasurable debt of gratitude for the Faith and the Church that is ours today.

This is laudably demonstrated by Father Roemer, in his historical survey of European mission alms to the United States for ten decades of years (1822-1922). These important, formative years in American Church History were noted for the rapid growth and expansion of the Catholic Faith. So great were the resultant demands on our Bishops, that inadequate home support had to be supplemented by aid from Europe. "During ten decades France and Austria and Bavaria responded most nobly. These are the monuments of charity surveyed in this volume. It is the history of the French Society for the Propagation of the Faith, of the Austrian Leopoldinen-Stiftung, of the Bavarian Ludwig-Missionsverein, as they were concerned with the growth and expansion of the Church in the United States, at a time when our bishops and priests were beggars for charity's sake."

After a summary introduction to the conditions of the times and of the early American Church, the author presents a detailed account of the foundation, organization and aims of each of the above-mentioned societies. The mission movement began with the foundation of the layman's Society for the Propagation of the Faith in France in 1822. The second mission donor was the Austrian Leopoldinen-Stiftung, founded in 1829, followed by the Ludwig-Missionsverein founded in 1838 at Munich in Bavaria. Of interest to Dominicans is the fact that Bishop Edward Dominic Fenwick, O.P., of Cincinnati was the first American bishop to make a personal visit to the headquarters of the French society, with a first-hand account of the prevailing conditions. The foundation of the Austrian society can be attributed largely to Bishop Fenwick through his vicar-general, Very Rev. Frederic Rese. Later as Bishop of Detroit, Father Rese's untiring efforts were instrumental in the foundation of the Bavarian society. Another noteworthy fact, not mentioned by the author, was the interest and support given these societies by European Dominicans.

With these preliminary considerations established, the author proceeds to give us the fruit of his studies and research in primary and secondary sources, in a detailed examination of mission alms during the century of aid. In orderly fashion a chapter is devoted to each decade of alms, at the same time giving us a picture of the diocesan growth of the Church in this country. The facts and figures covering such a lengthy period are too numerous to touch upon. Yet

the student of American Church History will find the matter very profitable reading. The archives of the French and Bavarian societies contain valuable deposits of historical information, pertinent to the infant life of the Church in America in the way of letters, reports and commentaries. The Austrian archives have not been preserved, but valuable source material is contained in the printed reports of the *Berichte*. The religious will find much information about the important rôle played by these societies in the American establishment and growth of numerous religious communities, both of men and women.

In the closing chapters, Father Roemer presents an evaluation of alms received, and draws some general conclusions as to their expenditure by the bishops, and the diocesan and regular clergy. Though there may exist traces of particularism and favoritism in the motives of the donors, yet their donations and the sacrifices entailed prove that they were motivated by a supernatural Catholic spirit of charity.

Father Roemer's efforts in compiling the history and the achievements of the mission societies in one volume deserves the recognition especially of the student of American Church History. It should prove interesting to the mission-minded Catholic. Certainly it should promote and enkindle a spirit of charity toward our European benefactors.

J.T.S.

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**Pageant of the Popes.** By John Farrow. pp. 407. Sheed and Ward. \$3.50.

To include in one volume the pontifical line from St. Peter to Pope Pius XII presents a labor that would have dulled the imagination and scuttled the honest ambition of many authors less industrious and less capable than Mr. Farrow. However, far from being deterred by the magnitude of the proposed task he launched into this work with fine determination and has given to his book a readability that never wavers. Here the reader will find the good and the bad of the Pontiffs related in a manner most unobjectionable. Unseemly stress is never placed upon the weaknesses of even those who most notoriously dishonored the trust of the papacy. Nor, in contrary fashion, is the goodness of the Sainted Pontiffs over-emphasized to the extent of placing undue strain upon one's pious viewpoint. In the author's words (p. 91): "Vices attract the pens of narrators more readily than do deeds of virtue and it is certainly true that the audiences of historical authors turn with greater interest to the crimes of villains than to the acts of saints." With this thought in mind Mr. Farrow has maintained a happy objectivity throughout his work thereby failing to commit the literary sins, common enough among

biographers, of either condemning too vigorously, or of falling in love with the person or persons whose deeds are under consideration.

Notwithstanding the foregoing laudable comment the strict historian will find ample ground for argumentation concerning the summary fashion in which the problems of historical sequence surrounding certain pontificates are dispatched. In like manner the difficulties about the numbering of the Popes bearing the names of Stephen and John are not thoroughly treated. Historians might likewise dispute the brevity with which the author has cloaked the glorious reigns of Popes Gregory VII, Innocent III, Leo XIII, and Pius XI. Yet these shortcomings, painful to the rigid historian though they be, will not be unduly emphasized when the gigantic proportions of Mr. Farrow's task are once more called to mind.

The welcome reception afforded this book should be without question. Not only the layman, whose ardor for a greater knowledge of the history of the Popes has so frequently suffered the fate of being dampened to the point of sterility because of the volumes to be perused, and the young philosophical and theological student, whose time is already amply occupied, but even busy pastors, despite their ceaseless tasks, will find in this volume a most delightfully readable and truly informative account of those who have occupied the Chair of Peter.

Today, in a changing world, we as Catholics are certain of one thing—the permanency of the Church and the Papacy. The intimate acquaintance which Mr. Farrow's book will give us concerning the history of the papacy will quicken our hopes for the future. This reason alone gives a note of rare timeliness to his work. The author is to be honestly congratulated and should be justly proud of what he has accomplished.

C.O'C.

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**A Chronological Harmony of the Gospels.** By Rev. Stephen J. Hartdegen, O.F.M. pp. xxv-220 Index and Maps. St. Anthony Guild Press. \$2.50.

Fr. Hartdegen's *Chronological Harmony* is the second book of this type to appear within the year. Both avail themselves of the new translation of the gospels, but there are a number of differences which might puzzle the uninformed reader. The differences, of course, trace back to problems upon which experts disagree.

The *Harmony* contains all four gospels arranged in parallel columns where they coincide. The disposition of the text is such that the whole of Christ's public life is covered in a little more than two years, instead of the usual three. It might be well to point out that

Fr. Hartdegen here and throughout the greater part of the book allies himself with some of the most reliable and sound Catholic scholars, such as Père Lagrange, Höpfl and others. The conclusion of this group was favored long before by Saints Irenaeus and Cyril of Alexandria. Such a conclusion can therefore hardly be classified as rash or new.

Students and readers of the gospels have always been perplexed to find the cleansing of the Temple placed at the end of Christ's ministry in the first three gospels, but occurring at the beginning in St. John's gospel. Which to choose? Fr. Hartdegen resolves the problem by choosing both. Naturally he does not do this without company, but on this point he departs from Lagrange who thinks that some mention would have been made of this "crime" during the trial of Our Lord if it had happened so shortly before His arrest. He, therefore, puts it at the beginning of the ministry.

There are many fine features about this handy little volume which recommend it to the public. It is attractively arranged and easy to read. It contains pertinent notes in abundance. Three times the flow of the text is interrupted by preliminary discussion dealing with the time of Christ's birth (c. 7 B.C.), the genealogies, the duration of the ministry, and the date of His death (April 7, 30 A.D.). Each section closes with a short list of excellent authorities. Fr. Hartdegen deserves credit for a difficult job excellently done.

R.T.M.

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**A Companion to Scripture Studies.** Volume II. Special Introduction to the Old Testament. By John E. Steinmueller, S.T.D., S.Scr.L. pp. 319. Joseph F. Wagner, Inc. \$2.75.

This second volume of Father Steinmueller's *Companion to Scripture Studies* treats of the origin, authorship, purpose, canonicity and contents of all the books of the Old Testament.

No one will deny the almost infinite care and assiduous labor that this subject demands and merits. Hence it is hardly surprising that in summarizing and arranging such a mass of details, clarity of perspective and statement sometimes suffers. We think this is especially the case with the author's treatment of the historical books. The student approaching for the first time the difficult Pentateuchal problem might readily be misled into believing, after reading p. 31 or the statement: "For the historical account of the Book of Genesis, Moses was dependent upon a somewhat fixed oral tradition," that any form of the documentary theory was inconsistent with the Mosaic authorship of the Pentateuch, and so taboo for Catholics. We

do not contend that this is the author's intention; but we feel that his treatment of the subject tends to create an impression which is not necessarily true (Cf. *Initiation Biblique*, pp. 88ff and p. 314). Similarly we think it is at least misleading to write, anent the doublets in the Pentateuch: "It is however erroneous to defend these repetitions on the plea that the hagiographer . . . is indulging in implicit citations." (p. 39) Neither the response of the Biblical Commission nor the Encyclical *Spiritus Paraclitus* is so absolute. Ceuppens (*De Historia Primaeva*, p. 306), adhering to the restrictions which the decision of the Biblical Commission imposes, makes use of this theory in his commentary on the Deluge narration, and, granted the correctness of our text, many will judge that his explanation is not only not erroneous, but more probable than the author's (p. 40). Again we think the author may prove misleading in stating that "These two theories (i.e. of free interpretation of historical data and of citations) have been declared untenable." He seems to be referring to the pertinent decisions of the Biblical Commission, which in both instances qualifies its responses in such a way as to leave both theories, under certain conditions, within the pale of legitimate Catholic exegesis. Finally, we think the value of the book would be greatly enhanced if the author's suggestions on the legal enactments in the Pentateuch (p. 41) and on "Moses as Redactor" and "Moses as Author" were explained at greater length and verified where possible by references to the text.

All told this volume is the most detailed and most up-to-date Catholic manual in English. Apart from the above observations, it compares favorably with the better-known manuals in Latin and other languages.

W.M.O'B.

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**A Companion to the Summa.** Vol. IV., **The Way of Life.** By Rev. Walter Farrell, O.P. pp. 445. Sheed and Ward. \$3.75.

Four years ago Fr. Farrell gave a series of lectures in New York under the auspices of The Catholic Thought Association. This lecture series was designed to cover the whole of the *Summa Theologica*, question by question, at the rate of one Part each year. The enthusiastic reception of the first series made two things evident: there is a wide audience of Catholic laymen mindful of the need for a national defense of their faith; secondly, those who had had their appetites whetted by these lectures suddenly realized that they could not go directly to St. Thomas without the aid of a professor, yet their classroom days were over. Fr. Farrell, therefore, proposed to write a work which would supply a rational defense of the faith by opening

St. Thomas to the layman who has no professional theological knowledge, and to do it in the form of an easy guide-book to St. Thomas' greatest work. The fruits of Fr. Farrell's busy pen appeared in the following sequence; Volume Three (II<sup>a</sup> - II<sup>ae</sup>), Two (I<sup>a</sup> - II<sup>ae</sup>), One (I<sup>a</sup> pars), to which is now added the concluding Volume Four (III<sup>a</sup> pars).

The four volumes of this work follow rigidly the procedure which St. Thomas employed in the *Summa* for the exposition of all of Christian doctrine. "The first was a search for the ultimate answers that form the bedrock of human life, human action and the living of human life; the second furnished the key to human life and human action; the third concentrated on the living of human life in all its exuberant fullness; this, the fourth, traces the royal road a man's feet must walk and the goals that await him at the end of the journey." (p. vii) Since one only is the "Way," the *Way of Life* treats the mystery of the Incarnation and "all the consequences of God's dwelling among men: the life of Christ, detail by detail; His blessed mother; the continuation of His life in the sacraments; the goal of hell which is the terminal of the royal road, the goal of hell which is the terminal of any other path."

Fr. Farrell has volunteered his services as a navy Chaplain. The concluding volume of the *Companion to the Summa* brings to a close one period of his teaching and writing career. The doctrine it treats is perhaps the most interesting, and surely the closest to every Christian heart. All the pre-publication readers agree with this reviewer that the author's pithy and pictorial style has ripened to mellow maturity. It seems assured therefore that the *Way of Life* will quickly outstrip the preceding volumes which have been steady best-sellers since their first appearance. The eulogistic reception which has greeted Fr. Farrell's works makes superfluous any further commendation. We can only utter a prayer that a speedy end of the war will see the return of Fr. Farrell to the peaceful pursuits of his writing desk and teaching rostrum.

M.G.R.

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**Philosophy for the Millions.** By Rev. J. A. McWilliams, S.J. pp. 206.  
The Macmillan Co. \$2.00.

Father McWilliams, a noted and capable scholar, helps to refute the hoary shibboleth that philosophy is an esoteric doctrine which only the elect can understand. In accordance with his view that intelligence, and not necessarily education and training, is all that is strictly required for a grasp of philosophy, he presents the wisdom of Aristotle and Aquinas in the language of everyday life. He takes philoso-

phy off the shelf and fashions it into a tool for living.

This book will appeal to the many who are asking themselves the why and wherefore of life and the best means to cope with the present turmoil of society. The author's preoccupation is with psychology and the various ethical sciences. In his treatment of social philosophy he lays down as basic for any solution of social problems the principles that man has a free will and certain rights and duties, and that there is a God to whom man is responsible. Elaborating on these foundations, he arrives at accurate concepts of the nature of man, morality, the family and the state, marriage, property, civic authority, democracy, and allied topics. The concluding chapter on the modern era is a timely discussion of the philosophies behind the present global conflict.

The whole range of practical philosophy is thus presented in a popular, readable manner, devoid of technical terminology and method. Wisdom and grace of style are wedded; their offspring are clarity, cogency, and charm. Apt similes and neat turns of phrase abound to make *Philosophy for the Millions* an aid to converting millions to philosophy. For it is only by a continuous bombardment of such works that a modicum of sound philosophy will penetrate the minds of the general public.

R.P.S.

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**The Judgment of the Nations.** By Christopher Dawson. pp. 222. Sheed and Ward. \$2.50.

During the lifetime of St. Augustine the ancient Roman world was falling before the onslaughts of the barbarians. By a strange perversity, the Christians, who had turned from the pagan gods, were blamed for this catastrophe. St. Augustine, theologian and philosopher of history, rose to the defense, and on imperishable pages exposed the true causes of the internal disintegration of the Roman Empire. Today our world is falling not from the attacks of unlettered barbarians but from power-drunk neo-pagans armed with all the resources of modern scientific technique. There are not wanting thinkers of the type of Spengler who see in this breakdown the end of the civilization of the west. In the darkness and confusion of our modern crisis, Dawson shines the brilliant light of his profound and learned mind on the critical features of our tragic era and, like a modern Augustine, makes his readers see the fundamental causes of the disintegration of our civilization as well as the road to reconstruction.

He divides his book into two main parts. The theme of part one shows that the crisis of modern civilization is due to the division and disintegration of the spiritual forces which gave birth to and nour-

ished Western civilization. It contains an excellent sketch of the religious origins of European disunity and the influence of Lutheranism and Calvinism in producing opposite social attitudes and political traditions. The author dispels the fog of confusion with which the words liberalism and democracy are enveloped, thus making manifest what must be fought for and preserved in these ideals. He dissects the corpse of nineteenth century liberal optimism and shows its diseases and its sound parts. In like manner he demonstrates what is living and what is dead in the idea of a League of Nations. His analysis of the failure of the League is another demonstration of his philosophic insight and broad knowledge of history.

The second part shows that the solution of our tragic plight is to be found in the restoration of a Christian order. Christianity has not failed; the crisis today is not the breakdown of traditional Christian culture but the crack-up of the secular culture which had taken its place. He explains the wisdom of Pius XII in singling out the rejection of the moral law as the source of our trouble. He emphasizes the true revolutionary character of Christian social principles and urges that the unnatural law of race and class and state yield to an ethical basis of social and political life which has been the inspiration of western democracy. Only a Christian freedom based on spiritual principles can guarantee a society which does not enslave man to the machine or to a totalitarianism of the Right or the Left. The new world order, which he suggests to replace the League of Nations, would be "a league of federations, based on a community of culture and each organized as a society of nations or states with autonomous rights." (p. 214)

Like the prophets of Israel, he calls upon the children of God to put their trust in the sword of the spirit. To the worldly-minded, even as to the ancient children of Israel, his solution may seem impractical but all must admit that mere political, economic and social remedies have failed, which certainly points to a deeper cause of our malady. Dawson views the present war as a judgment of the nations calling men back to seek first the kingdom of God. The task of Christians will not be easy but Dawson does not give way to despair. Every historical crisis is met by a new outpouring of the Spirit. We must have confidence in God Who extends His strong right arm when man by his own efforts sinks to the depths.

Although it will not appeal to those who can take their reading only with a generous dose of pictures, this latest book of Dawson is much more digestible than the thought-packed paragraphs of his previous works. Many striking and forceful metaphors lighten the

style. At times the light that he radiates is so brilliant that the mind pauses and takes it in through constricted pupils. One hour of Dawson is worth a hundred hours of columnists who know not Christianity, philosophy or history. This book should be read and reread in America today. Even as Britain has felt the first blow of the powers of evil, so too, it seems, it is feeling the first breath of the spirit. The *Sword of the Spirit* movement, in which Dawson has a prominent part and about which he writes in this book, gives reason to hope that Christian principles will have a vital rôle to play in the new order. In this country we have unsheathed our sword of steel but unless we unsheath also the sword of the spirit our battle will be in vain.

C.D.P.

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**Religion in Soviet Russia.** By N. S. Timasheff. pp. 171. Sheed and Ward. \$2.00.

In these days of crisis when even the enemy must marvel at the resistance and bravery of the Russians in defense of their homeland, any book about the Russian people will attract attention. Here is not just a book about Russia, but a clear and accurate evaluation of the Russia of the Soviets in its most crucial aspect—religion. Many lack enthusiasm for the companionship of Russia in this war precisely because the Soviet regime has systematically attempted to stifle and destroy what is the right of worship. It is an unusual pleasure to read a well-written, authoritative account of that anti-religious war waged during the last quarter-century of Communist ascendancy in Russia.

Professor Timasheff was an associate professor of Jurisprudence at the Polytechnical Institute at Petrograd at the time of the 1917 Revolution. He began then to collect material related to the attitude of the new regime in the religious sphere, continuing his research even after leaving Russia in 1921. He contributed many articles in various languages while teaching in Europe. At present a member of the Fordham Faculty of Sociology, he offers in his latest work, an up-to-date analysis of his findings on the fate of religion in Soviet Russia. The author divides his short work into six chapters, five of which relate the story of the conflict down to our own day. He concludes with a view of present conditions and hazards an opinion about the future.

The first chapter is devoted to the problem of explaining the causes and contradictions involved in the Communist victory in 1917. The masses were deeply religious, but the Established Orthodox Church had become externally petrified and internally weakened by its complete subordination to the State. Organized religion was being abandoned by large numbers of the intelligentsia but realization of

this came too late to the Church. Cleverly lead and propagandized, Communists won the day in the revolutionary conditions of 1917 by appealing immediately and directly to the desires of the masses in order to gain popular support. They kept their anti-religious tenets well in the background. Once in power, they set to work to put into operation their full program, including the suppression of religion, which policy had no popular ratification.

The four succeeding chapters record the attacks direct and indirect against all religion and the heroic resistance displayed by the clergy and laity. The phases of the conflict were many but the three main persecutions took place in 1922-23, 1929-30, 1937-38. Each time the Communists came to admit officially the failure of their attempts to eradicate religion. Such efforts had resulted only in the solidification of resistance and the refinement of religious faith. Surprisingly, too, as time went on the appeal of religion penetrated even to Soviet official circles. Militant Atheism became a lifeless thing. Moreover, the rise of widespread superstition and fetichism among the products of Communistic education created new problems for the Soviet leaders.

Admittedly defeated in their efforts to break the hold of religion on the greater number of the people, the Communists adopted a general policy of practical compromise. Without jettisoning one jot their fundamental principles they sought to "apply" them differently in an opportunistic manner. This became particularly true within the last decade due to the serious international situation. The new religious order was one of legal toleration accompanied by a systematic cultural starvation. The only group to benefit nothing by the change were the Roman Catholics. Since their Church was not a Russian thing but an international institution, it was by that token out of the control of the Soviet power. Consequently, it became the declared butt of Soviet persecution.

The concluding chapter insists that the limited concessions concerning religion were not caused by any change of attitude toward religion but are due to an ensemble of internal and external conditions affecting the State. To prophesy about the development of the present policy, the author admits is guesswork. He points out that two factors will remain—the presence of religion among the majority and the substantial disruption of the ancient organization of religion. It is his opinion that, if the Communist regime survives the war, there will be no certainty that the present compromise program will be maintained or developed. If it falls, the religious situation will be wholly different from what it has been heretofore.

This book is so well documented that it is its own apology. Its conciseness and moderation bespeak the familiarity of an expert with his subject. The case which it states must be considered in any discussion of post-war settlements in which Russia will necessarily figure. The Russian regime has consistently shown its ill-will in refusing to give assurances and cooperation especially in the religious field. Will it show less after the war? N.H.

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**Social Theories of the Middle Ages:** 1000 to 1500. By Bede Jarrett, O.P. Second Printing. pp. 280. Newman Book Shop. \$4.00.

To arrive at a proper estimate of the culture of any people, it is necessary to understand the theoretical norms which determined that culture's evolution. The late Father Jarrett's book is an inquiry into the social principles of Europe during the Middle Ages. It was no simple task to encompass three hundred years of social theorizing into a 300 page volume. The sign of Fr. Jarrett's success is the continued demand for his work which is here presented in its second printing. In nine chapters, the author considers law, women, education, slavery, property, money, war, Christendom, and art. The data is drawn from the writings of the influential teachers of the age, Saints Thomas, Francis, Bonaventure and Antoninus, and the encyclopedist, Vincent of Beauvis. Of special interest is the chapter on war because some very pertinent questions were raised by the mediaeval theorists. "Is war consistent with the Gospel? What are the conditions of a just war? How may a just war be waged? Are war reprisals permissible?" Of the highest moment even today are the solutions given.

The reappearance of Fr. Jarrett's book is of importance to all serious-minded readers who look to a reconstruction period with anxiety. The present debacle is the fruit of the rejection of these very social principles which once unified and vivified Christendom. A.M.

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**The Royal Road to Knowledge:** A Simplified Explanation of the Basic Sciences. By A. Frederick Collins. pp. 425. Coward-McCann, Inc. \$5.00.

Popular expositions of science have ever interested reading publics. Accordingly, it would seem that *The Royal Road to Knowledge* will be in great demand, for its author makes very pleasant reading of the many profound discoveries of the *basic sciences*. "The purpose of this book," says the author, "is to put into simple language a connected account of the varied and mighty processes of nature from the

beginning of the universe, insofar as this is possible, through unthinkable long ages down to the present time." That these myriad bits of science are contained in a few more than 400 pages is testimony of Mr. Collins' ingenuity and his ability to present the bare core of scientific theories and demonstrations. Further, the author has stripped, as far as possible, the difficult and formal terminology from his exposition; popular and simple words are used to a great extent.

Despite the appealing presentation, the book's value will scarcely be the same for all readers. First, the strictly scientific group probably will not find such acute brevity, no matter how nattily attired, worth \$5.00. Secondly, for that class which holds for a sphere of science outside the realm of the test tube and telescope much will be found wanting in such a treatise.

Seemingly a scientist's scientist, the author, after conceding that science is baffled by *life*, proceeds to enumerate the two principal scientific theories concerning the origin of life. These, according to the author, are *vitalism* and *mechanism*. The first is lightly discarded since it postulates a spiritual principle of life-giving energy, "and it is, therefore, entirely different from those we have to deal with in chemical and physical processes." Further, "to accept this doctrine is an easy way of solving the riddle of life, but it is an unsatisfactory one because it concedes defeat at the very outset and so cuts off all hope of further knowledge of it." Mechanism, the theory "*now generally accepted by scientists*, is a form of energy which is governed by natural laws and, *it follows*, that it properly belongs to the domain of chemistry and physics." From just these few quotations, the discerning reader can draw the obviously false conclusions: God is, at best, a foreigner to his own universe; our lives have no further purpose, save that of being a third-rate fertilizer; morality is nothing more than a mere combination of eight letters of our alphabet, etc. But what of the unwary reader? Should he draw such conclusions and accept them as necessary facts?

Aside from some fundamentally false steps, the author has done an excellent work in compiling and condensing the data of physical science. The illustrator, too, must be commended for his fine job of transforming into pictures and outlines many of the prevalent scientific ideas and instruments. It is just unfortunate that such an elaborate almanac should direct the inquiring reader along a highway whose termination can never rise above the mere empiric.

Q.McS.

**Across A World.** By Rev. John J. Considine, M.M. pp. 400. Longmans, Green and Co., New York. \$2.50.

*Across A World* is a historical, anthropological, and ecclesiastical travelogue. Its chapters are bright with hope, dark with pathos, while the endless red river of martyrdom flows from cover to cover.

The author, Reverend John J. Considine, was formerly the director of the information service of the Congregation of Propaganda in Rome, and is now Assistant General at Maryknoll. With the collaboration of Thomas Kernan, author of *France on Berlin Time*, Father Considine brings the first comprehensive picture of the Catholic foreign missions before the English-speaking public replete with illustrations and maps, diagrams and charts.

The reader is taken by the writer from Rome, through western Asia, India and central Asia, Indo-China, Oceania, Japan, and Africa, and, as is inevitable, back to the Eternal City. He gives the unusual insights of foreign mission life that only the visitor of an Institution which is One, Holy, and Catholic can give. He writes the story behind the statistics, the lives of missionaries and people, the courage, fortitude, and hope, the love that is essential to and inseparable from the foreign missions.

It is especially interesting to DOMINICANA to read of the early mission work of the Dominican Friars; to learn that of the thirty-three beatified martyrs of China, six were Dominicans; and that there is a community of three hundred Dominican Sisters in Indo-China. Names familiar to us, such as Sisters Rosaire, O.P. and Carlos, O.P. of Columbus, Ohio, are brought out in the description of American Dominicans now in war-torn Fukien, China.

*Across A World* is timely—the world in conflagration, the Church in its four corners; it is apologetical—it proves beyond doubt the Unity, Sanctity, and Universality of the Church; it is interesting, vitally so, with its anecdotes of past and present. X.F.

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**The Substance That Is Poetry.** By Robert P. Tristram Coffin. pp. 167. The Macmillan Co. \$2.00.

Our pictorial, homespun poet, Robert P. Tristram Coffin, adds another book to his already long list of publications which includes poetry, fiction, and biography. The latest is based on the Patten Foundation Lectures given by the author at the University of Indiana in 1941. He is determined to prove that the poet is a man of substance and that poetry deals with tangible things and permanent solidities.

All too frequently we hear that poetry is like a banquet table

lavishly strewn with flowers, cut glass and silverware but utterly lacking in food. This is exactly the type of statement that Mr. Coffin pulverizes in a most original and arresting manner as his chapters unfold. He proves with no end of unusual evidence that poetry should be and always was the center, the very heart, the meat of the banquet. It is something vitally essential, as essential as salt. For him, poetry is no marginal decoration, no luxury, no froth or fringe on the frame of life. It is, on the contrary, the very rings that tell the years, and the rains and droughts of those years, inside the trunk of the oak. Poetry is the tides and seasons and the fruits of the seasons. It is the seed in the furrow bursting with rain, the baby finger of a plant curling up through the loam.

The poet, too, is no dreamer, no aesthete. He is someone very substantial, a rugged, brawny, solid man. The poet is a plowman. He works in the earth's solid richness, moves stones, has the color and the smell of the soil on his hands. He plays an important part in bringing new life into this drear world of ours.

There are few American poets of our day who are better known to the public than Robert P. Tristram Coffin, and few have a more enthusiastic audience. This book is for these people, as well as for the many others who have wondered about Mr. Coffin and his individual poetry. It should appeal also to anyone interested in poets and poetry in general. There is much of general value in the book and no little insight is offered as to what constitutes creative talent in general. The subject of the book is happily treated in a popular, refreshing manner and is pleasantly devoid of textbook parlance. W.J.D.

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**Great Modern Catholic Short Stories.** Compiled by Sister Mariella Gable, O.S.B. pp. 372. Sheed and Ward. \$3.00.

During the past decade, the short story, like other kinds of fiction, has suffered seriously from so-called "modernism" and "realism" masquerading as literary progressions. There are, however, a few authors during this period of "enlightenment" who cherished the real art of short-story writing. The compiler of *Great Modern Catholic Short Stories* has gathered from these few, and offers us samplings of their works. Lest anyone be deceived by the term "Catholic," it must be explained that this does not mean that all the authors or themes are Catholic; but the characters represented are very Catholic. There are twenty-six stories contained in the volume: ten are about nuns, seven about monks, and nine about priests. The authors represented are notable for their penetration into character. They comprise a varied group: Ernest Hemingway, F. S. Fitzgerald,

Agnes Repplier, Sean O'Faolain and Peter Whiffen, to mention a few. There is humor and pathos, tender stories and cryptic sketches, both long and short.

Fictitious monks and nuns are seldom realistic, and they often convey the impression of existing some place between angels and men. We find a suitable antidote for such false impressions in A. W. Smith's *Sister Veronica*, and in Phyllis Bottome's *Brother Leo*.

Sister Mariella has displayed broad tastes in her remarkable selection. Despite a diversity of tone and perspective proper to each author, a balanced picture of reality emerges. The book should appeal to all who enjoy a *real* 'short-story.'

C.McK.

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**Stalin.** By Emil Ludwig. pp. 239. G. P. Putnam's Sons, New York. \$2.50.

Trotsky called Stalin the "Party's most eminent mediocrity." Today the world hails him as a hero, the determined defender of Russia, the man of the hour about whom people are asking. "What sort of man is he?" "How does he live?" "What are his accomplishments?" "What are his plans for the post-war world?" Mr. Emil Ludwig seized a golden opportunity to present this "hero" to the world and to answer those questions in the minds of men. Mr. Ludwig does this by blending skillful writing with first hand impressions of his subject, for he has met and spoken with Stalin several times, once spending three hours in his presence.

The introductory chapter, a portrait sketch of Stalin, presents him as an impenetrable, mysterious, self-confident man. The biographer is fond of employing contrasts with the other European Dictators, Hitler and Mussolini, and invariably, to Stalin's advantage. Then follow rapid descriptions of Stalin's background, youth, revolutionary activities, deportations to Siberia, rise to power by the process of elimination of his enemies by banishment, imprisonment or execution. According to Stalin, "The best thing in life is to ferret out one's enemy, prepare the stroke carefully, revenge oneself mercilessly, and then lie down to sleep." Other chapters deal with Stalin's colonization policies and his achievements as a legislator. Finally, there is presented a too-glorious, hence suspicious, apotheosis of Bolshevism and an evaluation of the man and his place in the world today.

No one can accuse Mr. Ludwig of boring the reader. In spite of its easy readability, however, this biography is unsatisfactory. It is true that it was not Mr. Ludwig's intention to present a critical study of the man, but he certainly made claims to impartiality which his work does not substantiate. A man who states (p. viii) "I am irre-

sistibly attracted by the social justice of that world" is very likely to be irreparably prejudiced in its favor. Thus, at every turn, the Communist regime and mode of life are held up as "the greatest event produced by our century till today." (ibid.) No one can deny that under Stalin's leadership, Russia has made surprising strides in material progress. To insist, however, that social justice reigns in a land which does not recognize spiritual values, to declare that the Soviet treatment of Christians and Catholics is no more harsh than the alleged treatment of Negroes by the United States government (p. 168), to describe Bolshevism as "a form of society under which no race or color, religion or language, fills a member of any group with fear that he will be persecuted . . ." (p. 198)—clearly indicates either unfocused vision or "party-line" prevarication.

But far more objectionable is the biographer's attitude towards religion. The "pink" liberal Doctor Johnson, Dean of Canterbury, is the authority adduced by Ludwig to bolster up his own judgments. As a sample of Ludwig's objectionable viewpoint we read. "Hundreds of kings, popes, and teachers have preached the Christian principle that each man was the son of God and his neighbor's brother: but all knew that they were lying." (p. 194). The statement on page 202: "Each may avow his faith and convert others." is a crowning example of Mr. Ludwig's blindness to the Russian religious situation, as is the statement: "It is totally untrue to say that the present day Soviets lack religious freedom"—that taken from the "unimpeachable" Dean of Canterbury.

In a word, this biography is Ludwig's Stalin and can be recommended only to those interested in what Ludwig thinks of Stalin and Stalin's Communistic regime. Other readers, desirous of an objective estimate of the impenetrable Asiatic, will read this biography with considerable exasperation. They are advised to await the appearance of a more critical, less biased work.

A.M.J

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**No Royal Road.** By R. Emmett Taylor. pp. 399. University of North Carolina Press. \$4.00.

It has been suggested that one reason why there have been so many Catholics prominent in the development of the science of mathematics was that, with the decline of Faith, interest in the mysteries of mathematics superseded interest and contemplation upon the mysteries of Faith. This, of course, is merely a suggestion. It is far from being an established thesis. Yet the rise and development of mathematics during the periods when the Faith was noticeably weak makes the suggestion worthy of consideration. The Catholic reader,

who has more than a nodding acquaintance with Church history, cannot read Mr. Taylor's book without being convinced that the suggestion is at least plausible.

In *No Royal Road*, the first extensive English biography of the man, Mr. Taylor rescues from oblivion Fra Luca Pacioli, a Conventual Franciscan who became the first great teacher of mathematics of modern times. To call Pacioli "a modern" demands an extension of the usual date line but the fact that he was a modern cannot be denied. Pacioli was a typical child of Renaissance Italy and in him the spirit of the age was incarnate. It was the age that saw the glorification of the human, strictly as such, in everything. The exterior beauty of the human form became the ideal of the painters. Purely (in the sense of without mixture) human love became the theme of the poets. Human virtues were extolled by the philosophers and theologians. Humanity was put upon a pedestal as the new golden calf. It was this age that burned Savonarola, not because he was "the morning star of the Reformation" but because he was the evening star of the ages of Faith, a thirteenth century man born two centuries too late. In this age Luca Pacioli lived his smug, self-contained natural life in "sweet serenity." It is not intended to cast aspersions upon Pacioli as a Franciscan or as a Catholic. According to his lights he did a fair job at being both. The only trouble with him was that his lights were flesh-coloured and dim. He always held staunchly to the Faith and was even accustomed to drag in Scriptural references to illustrate his works (this as a bow, it would seem to his profession), but he was like a man who knows the words and not the music—there was something vaguely wrong about his song. If there is one fact that Mr. Taylor makes evident it is that. For instance, consider the implications of this sentence: "Pacioli believes that mathematics is the foundation and ladder whereby one reaches a knowledge of any other science, affirming that mathematics is the first degree of certainty." That is a theory to which Bertrand Russell could give hearty assent, and such a theory does not strike a note of dissonance in the entire teaching of Fra Luca. A comparison of Pacioli's *Summa* with the *Summa* of Saint Thomas is interesting in that both men were very much in the spirit of their respective ages.

Mr. Taylor did a workman like job on this biography, if biography it can be called, since, as is the current custom, it is the study of an age rather than of a man. To anyone not vitally interested in the Renaissance, the book is not of too much importance. It has a tendency to pall now and then because of digression into the lives of men and the recounting of events with which Pacioli had little or

nothing to do. Pacioli often gets lost in the shuffle. There are several errors which should be corrected in the improbable event that the book goes into a second printing. On page 14 it is stated that at one time "during the early history of the Church the sacrament of confirmation was part of the sacrament of baptism." This is absolutely false. Both sacraments were administered at the same time but one was never a part of the other. They have always been distinct. The Fraticelli were not suppressed by the Pope "because they were opposed to the Papacy mainly on the issue of poverty." They were suppressed because of heresy. On Page 259 Mr. Taylor's assumption that Pacioli is referring to Augustine by the designation "the philosopher" is probably incorrect. It would seem both from the term and the quotation that it is Aristotle who is being mentioned.

R.C.

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**Saint Cecil Cyprian.** By Rev. Joseph H. Fichter, S. J. pp. 270. B. Herder Book Co. \$2.50.

The author of this work already has three published volumes of biography to his credit. Fr. Fichter has a penchant for subjects who are significant in the development of religious and philosophical trends. The present volume is a portrait of St. Cyprian as Church Father and Episcopal leader, which is to say, during the last ten years of his life when he was Bishop of Carthage. Due to the lack of biographical materials, Fr. Fichter uses the only possible procedure of setting forth the man as seen in his writings. Fortunately, all of his treatises and a great amount of his correspondence have been preserved. The formal writings on doctrine and morals are analyzed and synopsised for the reader and form a prominent feature of the book. They serve to give the cursory reader a rather thorough, albeit vicarious appreciation of St. Cyprian's teachings.

St. Cyprian was above all an energetic bishop and his writings are but a reflection of his pastoral activities. His episcopate (249-258) was one long series of calamities and tribulations. His zeal and charity won for him the unshakable love and respect of the people and the informal rank of primate of the African church. Three things make him notable in the pages of church history: his treatment of the "lapsi" after the persecution of Decius, his part in the crushing of the Novatian heresy, and his dispute with Pope Stephen over the question of re-baptism. This last found the saintly bishop on the wrong side but the strength of his conviction was based on a long African tradition and his virile, even violent language sprang from a heart ever attached to purity of doctrine. St. Augustine later said that he himself

would have been convinced by the force of Cyprian's argumentation were it not for the Roman tradition to the contrary. This is a question not settled in the lifetime of either St. Cyprian or Pope Stephen. Fr. Fichter satisfies the reader's desire to know the definitive outcome by introducing a lengthy digest from St. Augustine's works which both solves the question and exculpates the Carthaginian bishop of heresy.

Protestant protagonists have made much of St. Cyprian in the two specific instances of the dispute with Pope Stephen and the so called "Cyprianic theory of the Episcopacy." Fr. Fichter has set forth at length those writings which have furnished a handle for the Protestants. As set in their context and along side of all his works, there is left no room to doubt but that St. Cyprian deserves his title of the Apostle of Unity.

In justice to the author and prospective reader, we must add that, although a scholarly work, this book does not make heavy reading. Readers with a smattering of early Church history will find *St. Cecil Cyprian* an informative and intelligent treatment of a difficult subject.

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**The Family That Overtook Christ.** By Rev. M. Raymond, O.C.S.O. pp. 422. P. J. Kenedy and Sons. \$2.75.

Readers of *The Man Who Got Even with God* have been eagerly awaiting the next production from the pen of Father Raymond. Here it is, a series of biographies dramatized in the form of a novel. It introduces us to the family of St. Bernard. And what an incredible family it was! A father venerated for his holiness, a mother, sister, and five brothers who were all beatified, and St. Bernard himself, distinguished scholar, sublime preacher, and founder of the Cistercian reform.

This is a story which grips the reader all the more because it is true history. Probably there never was another family quite like this. Its members stand out like nine great rocks, meeting, breaking, and turning back the tide of increasing spiritual decadence in twelfth century Europe. Yet, withal, it is a human, lovable family.

The father, Venerable Tescelin, Lord of Fontaines, is a renowned knight and trusted counselor of the Duke of Burgundy. Blessed Alice, his wife, rears her splendid family and dies leaving behind her the sweet memory of sanctity and charity towards the poor. Bernard enters religion at Clairvaux. His zeal induces his brothers Guy, Gerard, and Andrew, knights like their father, and Bartholomew and Nivard, mere lads, to join him. But Bernard's example attracts not only his own family. He gets his uncle and thirty other

nobles to follow him. Moreover, he moves Elizabeth, Guy's wife, to release her husband and to enter a convent herself. A similar event occurs when his sister Humbeline quits her husband and enters Elizabeth's convent. The brothers establish the Abbey of Citeaux under Bernard's leadership. Finally Tescelin himself joins them and spends his last years in the humble garb of a laybrother, in subjection to his own sons.

The adventures of each, the sacrifices they made, their failures and their triumphs, make engrossing reading. The author has portrayed them as warm, living characters. The distinctive personality of each is clearly brought out, and the message each has for the world. Indeed, this book gives a fascinating insight into Trappist spirituality.

The style is not without its faults. Among them are occasional bombast, exaggerated descriptions and reactions of characters, discourses put in the mouths of characters which are fine bits of writing, but scarcely the words one would use in spontaneous speech. These indicate that the author has not yet fully mastered the technique of the novel. Nor does the book always live up to the promise of the Introduction. Yet these failings must be considered as minor in relation to the essential story unfolded. As a whole it is a vital, absorbing tale; one that cried out to be told, and that has been successfully handled. The Fontaines are a family whose acquaintance you will want to make.

R.P.S.

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**The House on Humility Street.** By Rev. Martin W. Doherty. pp. 263. Longmans, Green and Co., Inc. \$3.00.

These memories of the North American College in Rome are written by a priest with several years experience on four Chicago newspapers. Accordingly, the tale is unfolded with all the skill and sparkle we have come to expect from the stylists of that profession. The opening chapters move with such explosive rapidity and drama that the rest of the book is a little breathless in maintaining the pace. The descriptions of seminary life in Rome, of the polyglot group of students and their contacts with the Italian people and their customs are alive with bubbling humor, homey sentiment and human interest. Fr. Doherty has done what we thought could never be done; he has put between book covers the real life of a seminary with all its spiritual depth and superficial buffoonery. His memoirs have a genuine behind-the-scenes flavoring. We feel safe in predicting that *The House on Humility Street* will become a Catholic best-seller.

**Representative Medieval and Tudor Plays.** Translated and edited by Henry W. Wells and Roger S. Loomis. pp. 301. Sheed and Ward. \$3.50.

To all those interested, professionally or merely scholastically, in the Medieval drama, this collection of the better Miracle and Mystery plays of the Middle Ages should be quite acceptable. The book is something new with age-old content. In their comprehensive introduction, the compilers state that they intend to present those plays that are "essentially medieval—in its lofty aspiration and its coarse fooling; in its rude earthiness and its celestial vision." The ten selected plays are, consequently, an excellent mirror of the culture of the age and as such are of the utmost interest to the general student of culture. They give an insight which is usually only attainable in dusty tomes of research data on the subject.

The collection contains a wide variety of plays. Some with a single scene and four characters, such as *The Miracle of St. Nicholas and the Image*; others with eleven scenes and eighty-two characters, such as the *Mystery of the Redemption*. The scope is wide; the variety complete. Moreover, the editors have rendered the English readable and understandable. Even to those not particularly interested in studying the development of the stage, the book should be a source, not only of pleasurable reading, but also of educational development.

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**Divine Providence and the Problem of Evil:** Translation of St. Augustine's *De Ordine*. By Robert P. Russell, O.S.A. pp. IV + 191. Cosmopolitan Science and Art Service Co., Inc. \$2.00.

Father Russell's translation of St. Augustine's *De Ordine* is a blessing for all students. Augustinian latin is more akin to the classics than to that of the Scholastics and for that reason does not have the easy readability desired by the busy scholar. *De Ordine* is, moreover, an excellent starting point for anyone wishing to become conversant with the works of the great Doctor. It is not strictly a treatise but an informal dialogue between a master and his two young disciples. There are many humorous and homey touches interspersed so that the treatment might almost be called light reading. The work is of great importance as the beginning of the solution of the problem of evil. St. Augustine develops his material in later works but the *De Ordine* is frequently quoted by St. Thomas and later theologians as a primary source for his opinions. Father Russell has turned out a fine rendering into chatty English and has included the original text on opposite pages.

**St. Thomas and the Problem of Evil: The Aquinas Lecture, 1942.** By Jacques Maritain. pp. 40. Marquette University Press.

This year's annual lecture of the Aristotelian Society of Marquette University is a discussion of the *meaning* of the existence of evil and the cause of evil where free will is concerned. Professor Maritain's treatment is an acute exegesis of two pertinent texts from the *Summa Theologica* and *De Malo* which give the ultimate word of the two points of inquiry. Besides being a very satisfying discussion of salient problems, the lecture is a cogent example of the correct method of Thomistic study and interpretation. The little brochure is but another indication that M. Maritain is one of the very few genuine and penetrating Thomistic thinkers.

**Addresses and Sermons.** By His Excellency the Most Rev. Amleto Giovanni Cicognani. pp. 394. St. Anthony Guild Press. \$2.50.

One needs but look at the Contents of this latest volume from the pen of the beloved Apostolic Delegate to the United States to realize how close he is to the American scene. The locale of the sermons and addresses, which includes cities large and small from coast to coast, the wide range of topics discussed—marriage, Catholic charities, missions, education, the Eucharist, etc.—indicate the profound learning of the Holy Father's representative as well as his tireless generosity in accepting invitations to attend ecclesiastical and civil functions everywhere throughout the land. The present collection of sixty-five discourses explains Catholic doctrine, illustrates many topics of American ecclesiastical history and commemorates important events in American Catholic life. "The wealth of sound teaching, the unction of fatherly words, the manifestation of unremitting zeal, which these sermons betray, make this a book to be read and cherished."

**The Book of Catholic Authors.** By Walter Romig. pp. 302. Walter Romig and Company, Detroit. \$2.20.

Mr. Romig seems to have undertaken a one-man crusade to make Catholic authors and their works better known. This is the fourth on his growing list which already includes a *Catholic Who's Who* and a *Guide to Catholic Literature*. The present volume is a collection of informal self-portraits of famous modern Catholic writers. Since this is only the first series, no fault can be found with the selection of sixty-odd authors although many bright lights in the Catholic literary world are absent. The portraits are chatty and informative with particular emphasis on the manner in which the individual author broke

into the literary world. For that reason it is an excellent book to place in the hands of young people interested in writing as a profession. Surely no library should be without its copy on a handy shelf.

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**Lad of Lima.** By Mary Fabyan Windeatt. pp. 152. Sheed and Ward. \$1.75.

*The Lad of Lima* has come to us at a most opportune hour. The virus of racism is one of the most devastating diseases that is endangering the robust health of the Mystical Body of Christ. The chronic prejudice that the color pigment of one's skin, or the origin of his race essentially enhances a man's dignity, and elevates his group above his brothers in Christ is often imbibed by children in their first days at school. Miss Windeatt has written with a double purpose. She has given us the biography of Blessed Martin, and has pointed it to show that negroid features do not make a person impervious to the influx of divine Grace, nor does it impede the official sanction of extraordinary blessedness.

Since the Seventeenth Century, Peruvian children have heard this tale of humble heroism as a complement to their first parental instruction on prayer. Our children today, who will have the good fortune to read this book, will find themselves trafficking in the familiar phrases of their grade-school reader. They will, above all, be safely educated in the correct teaching of Christ on the dignity of man—"It isn't the color of our skins that matters, it is the color of our souls."

A splendid series of silhouettes interspersed throughout, adds a gentle touch. They will stimulate the young imagination, and make the book more difficult to lay aside. Craft of such excellent execution deserves more for the author than the shroud of oblivion.

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**Discourses on the Holy Ghost.** Compiled and edited by Rev. Lester M. Dooley, S.V.D. pp. 248. Joseph F. Wagner, Inc., N. Y. \$2.50.

The renovation of the face of the earth is one of the projects appropriated to the Holy Ghost. Personified lover, the Third Person of the Trinity has the unique position of falling in love with all men. Conscious of the extension and multiple activities of the Holy Ghost, Father Dooley has called to order a brilliant group of authors to expose some of the biography of the Holy Spirit. This galaxy of writers ranges from the renowned Msgr. Fulton Sheen to an anonymous Trappist monk. Each has written a different aspect, and their collected efforts reflect the multiple operations of the Divine Missionary. The result is a highly recommendable book for the priest or for the intelligent soul for whom formal theology is unattainable.

**Catholic Catechism.** By W. Faerber. pp. 122 B. Herder Book Co. \$0.30.

Fr. Faerber's *Catechism* is sufficiently known to need no further comment. The new edition eliminates certain useless and unnecessary questions, makes minor changes in the logical sequence and introduces a few new points of doctrine. The appendix includes an excellent guide for confession, notes and diagrams of liturgical vessels and vestments, and the prayers necessary for assistance at the dialogue Mass. The method and format of presentation has not been altered so that the catechism is still decidedly that of Fr. Faerber.

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### BOOKS RECEIVED

*To be reviewed in the next issue.*

- Between Hitler and Mussolini.* Memoirs of Ernst Rudiger Prince Starhemberg. Harper and Brothers Publishers. \$3.00.
- History of Social Thought.* By Rev. Paul Hanly Furfey, Ph.D. The Macmillan Company. \$2.75.
- Second Sowing.* Life of Mary Aloysia Hardey. By Margaret Williams. Sheed and Ward. \$3.50.
- Dogsled Apostles.* By A. H. Savage. Sheed and Ward. \$2.75.
- Spiritual Readings.* From Mother St. Paul. Longmans, Green and Co. \$3.00.
- Mary of the Magnificat.* By Elizabeth Hart. Sheed and Ward. \$1.00.
- Crescent Carnival.* By Frances Parkinson Keys. Julian Messner, Inc. \$3.00.
- Kwangsi, Land of the Black Banners.* By Rev. Joseph Cuenot. Herder Book Co. \$2.75.
- Chats With Jesus.* Vol. II. By Rev. W. H. Russell. P. J. Kenedy and Sons. \$1.00.
- The School of Mary.* By Rev. John A. Kane. St. Anthony Guild Press. \$2.00.
- Catechism Comes To Life.* By Rev. Stephen Aylward. H. M. Smyth Co., St. Paul, Minn. \$1.00.
- A Book of Simple Words.* By a Sister of Notre Dame (De Namur). P. J. Kenedy and Sons. \$2.00.

### PAMPHLETS RECEIVED

- Conspectus Cosmologiae.* By Rev. J. A. McWilliams, S.J. Modern Schoolman Press, St. Louis University. 2nd Edition.
- In The Vineyard.* Essays on Catholic Action. By Rev. John J. Hugo. The Catholic Worker Press, 115 Mott St., N. Y. \$0.05.
- Quizzes on the Episcopal and Anglican Churches.* By Fathers Rumble and Carty. Radio Replies Press, St. Paul, Minn. \$0.10.
- Novena to the Little Flower for Peace and Victory.* By Rev. E. F. Garesché, S.J. Vista Maria Press, Cragmoor, N. Y. \$0.10, \$8.00 per 100.

SOCIETY OF THE DIVINE SAVIOR, St. Nazianz, Wisconsin.

- Priest's Saturday and the Sick.* By Rev. P. W. Menke, S.D.S. \$0.10.
- Priest's Saturday and the Children.* By Rev. P. W. Menke, S.D.S. \$0.10.
- Priest's Saturday and Catholic Action.* By Rev. G. Hegele, S.D.S. \$0.10.

OUR SUNDAY VISITOR PRESS, Huntington, Indiana.

*The Catholic and Culture.* Catholic Hour Series. By Rev. Vincent Lloyd-Russell. \$0.15.

*A Report to Mothers and Fathers.* Catholic Hour Series. By Rev. W. A. Maguire, U.S.N., and Rev. C. E. O'Hara, U.S.A. \$0.15.

*Christian Heroism.* Catholic Hour Series. By Rev. R. J. Slavin, O.P. \$0.20.

*The Liturgy and the Laity.* Catholic Hour Series. By W. J. Lallou. \$0.15.

*When You Wish Upon a Star.* By Rev. P. H. Conway, O.P. \$0.10.

*God's Plan and Your Salvation.* By Most Rev. J. F. Noll. \$0.10.

ST. ANTHONY GUILD PRESS, Paterson, N. J.

*The Way of the Cross for Little Feet.* By Frederick Cook.

*Saint Francis Solano; Apostle of Argentina and Peru.* By Marion A. Habig, O.F.M. \$0.05.

*Our Dead.* By Rev. Isidore O'Brien, O.F.M. \$0.05.